BERKELEY, CALIF. MWF

The American Friend

Old Series Vol. L No. 11 | JUNE 3, 1943 | New Series Vol. XXXI No. 11

That Growing Edge

An Editorial

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A Rockefeller Foundation Report

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For June 13—God's Exceeding Great Promises

(II Peter 1:1-11)

POWER FOR DAILY LIVING

Peter is giving a personal testimony to the effect of faith in daily living. The power of God has helped him to become a strong man. It has saved him from a vacillating and impetuous personality and made him a rock. The power which transformed him is the theme of the opening verses of this epistle.

First, he has found that faith in the righteousness of God is a power equal to life's needs. Such a testimony coming from an apostle of the first century is convincing. That century was not an easy one in which to thrust out upon the teachings of Christ. Rome was sure to be unfriendly and think of the new teaching as unpatriotic. The Pharisees and the Sadducees sufficiently demonstrated their intent to exterminate the Teacher and his teaching. Peter could not forget that he only escaped possible early martyrdom by denying his Lord. However, he now lives in a power which overcomes weakness. He tells us what it is. It is faith in a righteous God. Is it not true that many of us have failed in obtaining a faith that actually empowers and vitalizes our religion? Just how "precious" is our faith today?

A GIFT OF GOD

In the second place, this power to meet life is a gift. "His divine power hath granted unto us all things that pertain unto life and godliness." Harry Emerson Fosdick devotes one chapter of his book, *On Being A Real Person,* to the theme, "The Principle of Released Power." In this chapter he says, "We are pensioners on universal energy, and our power is not fabricated in us but released through us." Then again he says, "Power is primarily a matter not of self-generation, but of appropriation." It is exactly this appropriation of power to which Peter testifies so emphatically. He knew it to be true. Has not the trend toward humanism led many astray from this religious and psychological truth? Is not the grace of God the assurance not only of forgiveness but of appropriated power for living godly lives?

PURITY IS POWER

In a third observation we may say that Peter links power with purity of life. It is a power that "pertains unto life and godliness." Purity of life is a channel of power. This fact has been dismissed from too much Christian teaching. In rejecting the discipline of pure living we have lost spiritual power. It is not a revival of formal and dogmatic puritanical legalism that concerns us; but we are concerned for the purifying of life by the indwelling Christ which changes our motives from base and fluctuating values to unchanging and eternal values. It would seem that Peter is saying in effect, There is no adequate, generating and vitalizing power without being consecrated to a life of utter moral and ethical integrity, and God sustains such commitment.

In the fourth place, God is not granting divine power, or gifts, merely as an act of benevolence. They are given that we may participate in the divine nature. Marvelous thing to conceive of such participation, isn't it? What does this participation involve? Some of the things it involves can be found in this lesson. They are: 1. The acceptance of the gifts of God through Christ and by faith. 2. Being lifted out of the grip of selfish lust. 3. Making a determined resolution to apply oneself in furnishing faith with growth in Christian character. We cannot escape the fact that participation in the divine nature demands our own effort. Obtaining the divine nature is a happy combination of God giving Himself to us and of sustaining us in our daily resolutions for living. Therefore, should we take heart and bless God for His great promises and apply ourselves to righteous living.

CHARLES F. THOMAS.

For June 20—John Describes True Christians

(I John 2:1-6; 3:13-18; 4:15-17)

WHO IS THE CHRISTIAN?

There is no satisfactory dogmatic answer to the question of this lesson. However, some characteristics of the Christian are unmistakably clear in John's descriptions. Among these are the following three: 1. The Christian is obedient to Christ's commands. 2. The Christian loves the brotherhood. 3. The Christian possesses the indwelling love of God. These judgments are impressive when we remind ourselves of the mature religious experience of John at the time of this writing. He speaks from long and tested personal living and observation, plus a very sensitive spirit. Having guided the life of the early Christian community, he offers these sweeping and deeply spiritual observations of the true Christian. We pursue them further.

KEEPERS OF HIS WORD

There is much involved in this expression "whoso keepeth his word." First, is means obedience to the specific teachings of Jesus. There is a body of truth that belongs to the "word" as given us in Christ. The Christian is willingly subject to this body of truth, both by intellectual consent and by actually living in accordance with that truth in daily life. Those who go along in the Christian tradition without awakening to the fact that they are the bearers of a great and significant body of truth tend to deaden the freshness and vitality of the church's message. Have we not suffered from just such lack of awakening?

A second meaning to this phrase is in catching the spirit of Jesus, the Living Word. We endeavor to live and teach the ethics of Jesus without the spirit which motivates such ethics. Consequently, when new crises break over our heads we feel forced to deal with them on a sub-Christian level, for the spirit is not strong enough in us to do otherwise. Much of our life today is involved in moral failure. Particular illustrations of it are war and legalized liquor traffic.

A third meaning is in the fact that whoever professes fellowship with Christ ought to do as He did. Obedience is carried to its highest by those who endeavor to imitate the Master in spirit and in action. He who walks as He walked completely loves God. We do as Jesus did because we love Him. There is no other adequate reason. And we believe He is God's word to us.

DEATH OF HATE

"He that loveth not abideth in death." A most solemn pronouncement! By what means are we to pass out of death into life? Through love of the brethren. There are two aspects of loving the brethren. One is the act of love toward individual persons, particularly mentioned in this case are those in the Christian fellowship. It would be a plain denial of the inclusive teaching of Jesus on "love your enemies" to exclude any one from our love. But the Christian has a bond of love with other Christians. This brings us to the second aspect

(Continued on page 226)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

JAMES R. FURBAY
Acting Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. L No. 11 | JUNE 3, 1943 | New Series Vol. XXXI No. 11

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Keep Alive the Growing Edge

LIVING things are not static, they are dynamic. In the Scriptures, growth is represented as a fundamental law of life. It is the "Spirit of life in Christ Jesus" (Romans 8:2), the life that "increased in wisdom and stature, and in favor with God and man" (Luke 2:52). To live is to grow; to stop growing is to die. Life follows the order from the simple to the more complex forms; from the microscopic cell to the mature individual; and when physical maturity is reached, growth should continue in the mental and spiritual reaches, into more refinement and enrichment.

Childhood is a great advance over the prenatal state; adolescence is a real advance over childhood. But for any person to remain always in adolescence or childhood is to miss the trail of life, and is indeed tragic. "When I was a child . . . but when I became a man . . . "

In religion we should expect to find this force of dynamic life. Says Rufus M. Jones, in *Studies in Mystical Religion,* "Two great tendencies come into prominence in the entire course of religious history, the tendency, on the one hand, to regard religion as something permanent and unchanging; and on the other hand, the equally fundamental tendency to revivify and reshape religion through fresh and spontaneous experiences. It is natural that both tendencies should appear, for religion is both eternal and temporal—it is the child of permanence and change."

Change Without Decay

"You're not like you used to be." Such an expression can be given with either a derogatory or a complimentary intent. On this point is the observation of Bernard Shaw: "The only man who behaves sensibly is my tailor; he takes my measurement anew every time he sees me, whilst all the rest go on with their old measurements, and expect them to fit me." People form an opinion of us at certain stages of our lives, and they expect us to go on always the same, never changing. They forget that change is common everywhere, and that they themselves have changed some at least with the passing years. We do not expect the butterfly to stay in the larva stage or the cocoon stage. It is really too bad if we are not different from what we used to be. We should have grown in grace and knowledge and experience. Our minds ought to be more mature than they used to be and our spirits ought to be mellower. We can have change without decay.

Of course decay is a change or growth, but it is a growth of death. It is, like growth, a metamorphosis. It is, however, not change or growth to a fuller form and a more complete pattern. Some changes we see in the world about us today are changes of decay, not changes of progressive growth. War is social disintegration.

Sometimes the members of a Friends meeting have been likened to trees and posts. Trees are alive and growing, putting out their freshly-green new growth every year. Some people are like that. Others are like the posts planted in the ground. They will hold up a sign or a fence for a while. But the change they go through is the change of decay. Individual and group life can be like that too, the stand-pat-ism of disintegration.

Sometimes the two kinds of change are seen side-by-side. Some one has told of visiting the Muckross Abbey, where stands a yew tree hundreds of years old, as old as the crumbling abbey rising round it, yet still growing bravely on. It was growing because, standing on the past of gnarled trunk and spreading branches, it was using the present, forming its leaf buds every season, and drinking in the dew and light. But the abbey in whose court it stood was only a disintegrating pile of crumbling stone *because it had ceased relation with the present.* There is much in the materialistic aspects of our Western civilization which is like the crumbling abbey. And yet there are spiritual forces in men and movements that remind us of the ever-growing, ever-upward-reaching tree.

Expect Social Changes

Whether we like it or not, there are forces of change going on, powers of growth at work in our world. In many respects, the world we know today is not the world of our fathers. Where there is growth of mutual connections of support, we have real progress. This is what we mean by "community." This is the kind of growth that needs to go on widely and continuously. It is possible to be afflicted with *Neophobia*—the fear of anything new and different.

The story is told of an Englishman who some years ago was writing a biography of Lenin. He knew that at one time Lenin had done a lot of reading at the British Museum, so he went there to learn what he could of that period of Lenin's life. He found a staff member who remembered him. "Yes," said he, "I remember him. He read a great deal of history and economics. Then he disappeared, and I have often wondered what became of him." Doubtless there are few adults whose minds are so divorced from the world in which they live as was his. And yet, we wonder if there are not many who expect the post-war world to be just the same as the pre-war world. It will be a different world.

"Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep"
BRYANT.

Furthermore, it is possible for us to be too easily satisfied with things as they are. There is a tendency, springing from inertia, to "leave good enough alone." We resent change when it affects us. Gathered around the stove in

a village store, the loafers were discussing aviation, the talk having been precipitated by the arrival of an air-mail letter to the village. "Aviation is a wonderful thing. Think of it! Five hours from New York," said one of the progressives. "I don' know," drawled an old fellow as he hitched his chair closer to the stove. "I don't think I'd want to trust my life to one of them things. One of my feet at least on good old *vice versa* is good enough for me."

Nourish the Growing Edge

We can expect social change in the future. And we shall need the art of adaptability. The vital need will be to guide change into the right directions (This is the educational task with childhood and youth). Growth will stop when the conditions are not provided. There can be what is called "arrested growth." But growth can also be facilitated.

Some helpful suggestions for the nourishing of fruitful growth were given by Dr. Richard Cabot, noted Christian surgeon. He pointed out that the edge of cells in an organism where growth takes place needs to be kept alive and nourished. He suggested that when people sincerely love somebody or something, they grow; the learning of something new and useful helps growth; the appreciation of beauty and the enjoyment of humor—to laugh and to sing is to grow; being of some service to others; the undergoing of suffering, crisis, pain, remorse, often promotes growth, the shaking of one out of comfort and lethargy. If fresh thoughts, new ideas, cause us to have intense mental pain, it indicates that we are having difficulty growing. It is said that one can tell his mental age by the sharpness of the pain caused by a fresh idea! In the process of growth, in either the individual or the group, pain can be a stimulus, a challenge, a teacher. Can it be that God is seeking, by means of the pains and agonies of these days, to stir us to new visions, new life and new growth? and trying to prod us loose from old and inadequate forms and ways? Let us nourish the growing edge.

There is nothing more important than "the Spirit of life in Christ Jesus," the life he talked about when he said, "The reign of God is like a man scattering seed on the ground, and then sleeping at night, and getting up by day, while the seed sprouts and comes up, without his knowing it. The ground of itself is productive, putting forth first the blade, then the head, then fully developed wheat in the head" (Mark 4:26-28, Goodspeed's Translation). And it is what St. Paul wrote about: "That we be no longer children . . . but speaking the truth in love, may grow up in all things unto him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Ephesians 4:14-16); "And be not conformed to this world: but be ye transformed by the renewing of your minds" (Romans 12:2). By all means, let us keep alive that growing edge in our individual lives and in our meetings.

J.R.F.

Vocal Prayer and the Meeting for Worship

By Alexander C. Purdy

SEVERAL Friends have confessed to this writer that the almost complete absence of vocal prayer in many Friends meetings is a matter of regret to them. They recall wistfully the prayers of saintly men and women of past generations, prayers which gathered the meeting into a deep unity of aspiration, confession, and communion.

They would agree that prayer in its most inward and intense form is not dependent upon words, certainly not upon spoken words. The living silence centers down into the depths of each worshiper who shares it and contributes to it. In such moments we are conscious of an invading Presence and our personal response is prayer. It may be doubted whether the meeting for worship ever achieves its end unless there is a personal commitment of some sort on the part of the individual worshiper. Discussions about our individual and social obligations, even prophetic messages reaching the conscience of the hearers, fall just short of worship if they do not evoke this personal commitment. This is a prayer. Yet we do need, being human and therefore social beings, a sensible witness to this inward prayer which vocal prayer supplies.

Some Wholesome Restraints

One is conscious of the wholesome restraints which operate to reduce vocal prayer to a minimum in our meetings. In most cases the Friends who have spoken regretfully of the absence of vocal prayer would be the very last to make the venture themselves. It would seem too personal, or would suggest a piety which they do not profess, or a sureness of faith which they could not claim. Then, too, the abuses of prayer have been so flagrant! Little men and women have addressed the Deity with such familiarity and intimacy! The glib and the fluent among us have been too eloquent—reminiscent of the "most eloquent prayer ever addressed to a Boston audience"—too argumentative, too patently engaged in covert propaganda or polemic, too pious, too sentimental, too hypnotized by our own verbiage! All the hypocrisy and unreality of our lives stands forth naked when we address the Almighty. It is not strange nor is it to be regetted that Quakerism, which we like to think of as "a religion of integrity," should have reacted against too free and too frequent vocal prayer.

It would be provincial to suppose that Friends have been alone in recognizing the difficulties and the dangers of vocal prayer. Many a young minister has found public prayer the severest test of his own integrity and spiritual life. The tendency in all the older churches has been toward the use of liturgies and of the Book of Common Prayer and other collections of prayers with the sanction of antiquity behind them. This is not to be interpreted as a merely formal or ceremonial trend. It is rather a wholesome reaction against the excessive and dangerous exhibitionism which the evangelical churches imposed upon their clergy through the glorification of extempore and very personal prayers.

The Trend in the Churches

The finest spirits among our clergymen regard public prayer as a priestly rather than as a personal function. They seek to gather the congregation into the spirit of prayer and to lead them, as one of them, in praise, thanksgiving, confession, and petition by means of words which have through the centuries expressed most fitly and beautifully these attitudes. They are as loath as any Friend to indulge in exhibitionism. That the great liturgies and the great prayers have an important role in the history of re-

ligion few would question. The writer recalls Rendell Harris' beautiful "Liturgy of the Rose," which used to be given each spring at Woodbrooke. We need more liturgies. But such forms lie outside the pattern of a Friends meeting. We have, however, to ask quite seriously whether there is not something lacking in a meeting which seldom or never has vocal prayer.

Public Prayer in Jesus' Teachings

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret and thy Father who seeth in secret shall recompense thee." These familiar words of Jesus from the Sermon on the Mount have been used to condemn all public prayer. The writer holds that this interpretation is incorrect. Jesus' words mean that private prayer should be private. He is not discussing public worship; he is condemning praying that purports to be private but is, in fact, quite public. This, he says, is hypocrisy. The judgment upon it is: "They have received their reward." Jesus himself shared the public worship of temple and synagogue, according to our records. He did not condemn either institution as such, although he did condemn the abuse to which the temple was subjected.

It is true that Jesus emphasized the personal attitudes and acts of individuals rather than corporate worship. We must remember, however, that his message was given to his own people, who had a rich and moving tradition of public worship. He stressed the relation which this system of worship bore to the coming Kingdom of God in terms of personal commitment. The records of Jesus' own prayer life, in the earliest gospels, suggest that he prayed privately especially in times of crisis. The records also imply that he lived a life of prayer. It is only in the Fourth Gospel that long prayers from the lips of Jesus are recorded. Whatever one may think of the historicity of the Fourth Gospel, one must agree that when the consciousness of the fellowship of Jesus' followers one with another deepened, they found it natural to write of his praying with them and for them.

Without prolonging this consideration of Jesus' teaching about prayer, one may say that two points seem to be clear. Prayer was primarily an intimate, personal expression of relationship with God. Certainly Jesus laid the emphasis there. There the emphasis should be laid. But the second observation seems equally valid: where men worship together they will naturally, indeed inevitably, share with one another the deepest experiences of that worship. While it is natural that spoken words should be used most frequently in sharing with others the sense of duty, of inspiration, or of thanksgiving consequent upon an inward experience "too deep for words," it is equally natural that on occasion the very experience itself should find expression in vocal prayer. Our meetings are often impoverished by the lack of this willingness to communicate to others something of the roots as well as the fruits of worship. Would it be too strong to say that our hypocrisy consists not in praying in order that we "may be seen of men" but in not praying lest we be seen of men?

Prayer Rising Out of Experience

Vocal prayer is not necessarily a baring of the inner life to public gaze any more than vocal ministry. Prayer and ministry spring, or should spring, from the same source of an experienced religion. That source has never been more powerfully stated than in the familiar words of George Fox: "Be still and cool in thy own mind and spirit from thy own thoughts, and then wilt thou feel the principle of God, to turn thy mind to the Lord, from whom life comes; whereby thou mayest receive his strength and power to allay all blusterings, storms and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God and His power. Be stayed in the principle of God in thee that it may raise thy mind up to God . . . and thou wilt find strength from Him and find Him to be a God at hand."

The crowning experience of a meeting for worship could hardly be expressed more simply and adequately than in the words "thou wilt find strength from Him and find Him to be a God at hand." The essence of this experience is God-consciousness. It is the opposite of self-consciousness. Far from being a profession of personal piety or personal confidence, prayer springs from a sense of need coupled with a deep yearning for strength and help, and from a dawning consciousness that help is at hand, is available. To be sure, the vocal prayers of saintly men and women do breathe a quiet confidence in God which not all of us have realized. Yet Jesus commended the prayer of the publican: "God, be thou merciful to me a sinner." "I believe; help thou mine unbelief" is as truly the accent of prayer as the more certain pronouncements of an assured faith. Prayer does not wait for moral perfection nor for intellectual certainty; it arises from dominant desires for character and for truth.

Shall We Come With Words?

One suspects that many are restrained from vocal prayer because they cannot find the words appropriate to this high exercise. Words which come easily when we address each other seem inadequate when we speak to God. This is as it should be. One would not remove the sense of reverent awe from the act of vocal prayer. The prophet Hosea understood this. He wrote: "Take with you words, and return unto the Lord: Say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips." Prayer was a sacrifice, more acceptable than slain beasts. Vocal prayer will be costly for many, more costly than gifts and offerings and service. It will cost in terms of pride—"what will Friends think?"—in terms of complacency, in terms of spiritual effort. Yet the cost of unwillingness to yield to a divine leading, both for the individual and for the meeting, may be even greater.

Perhaps the decline in vocal prayer has accompanied the decline in the reading and study of the Bible. The ancient Friends found it easy and natural to pray in scriptural language. Our difficulty in finding words for expressing the deepest thoughts and experiences of the inner life may be due in part to the prevalent ignorance of the classical literature of devotion. Many of the phrases traditionally used in prayer have become stereotypes, but the resources of this literature, ancient and modern, are far from exhausted. A reading of the lives and journals of Friends, of the modern books of devotion, as well as of the Bible, will furnish the mind with an imagery appropriate to prayer. This need not mean a slavish imitation of others; it may mean an acquaintance with the spirit and type of expression of creative souls as well as the current jargon of the press and radio.

One sign, perhaps not the least significant, of a genuine revival of religion will be the exercise of vocal prayer in our meetings.

(Reprinted through the courtesy of *Friends Intelligencer*).

Study Conference on Pastoral Care

By Rachel R. Cadbury

SEVEN or eight months ago, at the fall meeting of the Connecticut Valley Association of Friends, a concern was expressed by members of the Northampton Monthly Meeting for a small study conference on the nature and laws of the spiritual life.

There are many people to whom the exploration of the laws that affect the life of the spirit, and further understanding of their nature, have become an essential quest. There is a vast accumulation of such knowledge; it has been a major task of the "religious" through the ages to express their spiritual experiences in terms which had meaning for their time. The comparatively new sciences of psychology and psychiatry are throwing light on these laws, and men and women are being led into new life through the application of these discoveries. We are not all "reached" by the same means. We have good authority for the use of different means if by so doing we "may save some."

As members of a Society which claims to have abolished the laity, it behooves us to shepherd the flock with greater wisdom and insight, as it is becoming apparent that we need more understanding of what is implied in the words "pastoral care."

With these objectives in mind, a group of some forty Friends from many parts of the country met together over the Easter week-end at Haddonfield, New Jersey.

Four main areas for discussion had been outlined by the Friends of the Connecticut Valley Association:

1. The heritage of the Society of Friends in its group religious life.
2. The development of the individual inner life.
3. The pastoral function of the Friends' Meeting.
4. Training in pastoral psychology.

The conference opened with a meeting for worship on Sixth-day evening. All sessions of the conference either began or closed with these periods of waiting silence, from which came brief spoken expression of the group exercise of spirit. Truly, they were "gathered meetings."

Religion and Health

Elinid Kotschnig outlined the purposes of the conference and introduced the speaker, Dr. Seward Hiltner of the Commission on Religion and Health of the Federal Council of Churches. The close relationship between religion and health has been recognized since the dawn of civilization—witness the "medicine men" and their rites and incantations. The therapeutic value of the "confessional" has been known and practiced for centuries.

The mental hygiene movement has demonstrated the close relationship between body and mind, and the recuperative processes which are available in the soul. Our basic religious attitudes have a definite reaction on illness and health, and it is the sensitive souls among us to whom adjustment to the conflicts of daily life is most difficult.

Dr. Hiltner stressed the great difficulty of changing personality attitudes, those "bents" and trends we believe ourselves to have been born with, and about which we are often inclined to think we can do nothing. He cited some instances from "Alcoholics Anonymous" which seem to disprove the contention that it cannot be done. Sudden and permanent "conversions" are, of course, evidences of the transforming power of God and its ability to change deep personality patterns.

There is great need for more Christian psychiatrists; sick minds and souls need the religious approach far more often than it is available professionally. As concerned members of our Meetings we should at least know where such trained advice can be found. It is almost impossible to help those who do not want help, but when the barriers are broken, and a sudden need is exposed, the counseling friend should be able to give the help desired.

Group Religious Life

On Seventh-day morning the group gathered with Douglas Steere to discuss our heritage in group religious life. The individual, apparently comfortably cushioned by the luxurious standards of living which we have developed, is, in reality, more exposed to the conflicts of life by our mechanization and industrialization. We are played upon by forces unknown to our forefathers, and never was there greater need for the release of the power of God in the lives of men; but until man's need is great enough he does not pray with sufficient urgency and strength to release this power. The rise of Quakerism indicated the upsurge of need on the part of men, for something beside individual salvation — the salvation of the group. In this mutation lies one of our great contributions.

There are two theories of worship; in one the emphasis is on the personal: "I go for help for myself"; "I am on the stage, God is the audience, and the minister is the prompter." From the seeking individuals in such groups there go up parallel lines of petition to God. In the second theory of the uses of worship, the individual comes with an intention of being a part of the community of souls there gathered. The lines which go up to God cross and interplay, they combine and ascend in unison. The individual has to let go and be resolved into the group. A deep level is reached in this experience and one which has healing possibilities. The mentally ill are completely absorbed in self, and the effort to reach this communal experience is often so painful that only the mature will undertake it. Dr. Fritz Kunkel believes that the psychotherapy of the future will put much more emphasis on group healing. The "indentification" of the patient with a group is far more efficacious than with another individual.

Discussion following Douglas Steere's talk was lively and to the point. The "wholeness" of the individual was described as supremely necessary for any strong constructive influence upon others. Censoriousness and the spirit of criticism kill life. "I must not condemn what I want to change; rather, I must accept what I want to change." We tag actions and people as "right" or "wrong," "good" or "bad," when we should accept them as they are and then examine them objectively with an eye to change.

Obstacles to Growth

After lunch, a period for relaxation, and an early "tea," the group reassembled for a panel discussion on the development of the individual inner life. Robert English, Joseph Myers, Teresina Rowell, Dora Willson, and Rachel Cadbury had given some special thought to the guidance of the discussion, but participation was full and free. Broadly, the consideration centered on two phases of the subject: the obstacles which block the growth of the spirit—preoccupation with trivialities, conflicts with others, self-centeredness; and some ways which have proved helpful in overcoming these and opening the spirit to the disciplines which train it for steady growth.

We were reminded that Evelyn Underhill says that the "basic principle under all devices is to learn to be interested, but not to be anxious," "not strain" (nor discouragement) "but quietness and waiting."

WAYS TO KEEP MENTALLY WELL

Many of the group testified to their need for a regular daily period of prayer, meditation, and reading; very early in the morning was the accepted time. The relating of brief personal experiences was helpful. "Openings," a sense of Presence, and deep unity with God, which followed almost immediately upon waking, as well as the significance some found in certain dreams, indicated the receptivity of the spirit in the early hours before the events of the day crowd in and impinge upon it.

It became clear that "God moves in a mysterious way," that the way to Him is by many paths, but that to the "prepared" soul come the opportunities for usefulness. It was said: "Desire is the instrument which opens myself to the ocean of consciousness to which I aspire, but prayer is the method by which I hope to attain it." To another, "deep effective meditation was prayer," and he made it a practice of turning himself consciously toward the will of God for him, before falling asleep at night.

In the evening, there were three brief talks. John Collett made an urgent appeal for all American Friends to join with English Friends on May 15-16 in a spiritual "retreat" for prayer, for deeper spiritual life, for light on our part in the present crisis, and for the end of war as a way of settling conflict. William Hubben told of an experiment in Germany after the last war. In an atmosphere uncongenial to group religious life, when despair and disillusionment had almost put out the light, there was persistent effort on the part of a few to maintain spiritual values. He closed with the beautiful story which is the basis of the "Miracle." The Virgin performs the daily duties of a nun who leaves the convent for the outside world. After long last, when she returns, her gift of husband and sons is accepted as readily by God as the so-called "consecrated" gifts of the others who had remained.

PASTORAL FUNCTION AMONG FRIENDS

Howard Brinton gave a most interesting and enlightening presentation of the history of the pastoral function among Friends. In the initial stages of the Society the pastoral needs were largely physical. Ministry became attended by effective eldership, both of which were "gifts." Later, the elders were divided into two parts, elders and overseers, the latter appointed to care for the morals and behavior of the flock. By 1800, ministers, elders and overseers were definitely differentiated, and special duties designated. The "family visiting" by ministers was general; "queries" became a kind of "group confessional"; and were taken very seriously. Powerful ministry was exercised at times of personal crises, such as birth, marriage, and death. "Openings" were followed, powers of clairvoyance were developed, and divine guidance depended upon.

Friends have a long history of developing pastoral responsibility, and Howard Brinton's able picture of the past led into a lively discussion of the present which followed on First-day morning. Irene Pickard had sent a brief paper on the pastoral function of the Friends' Meeting which was read by Emma Cadbury, who conducted the discussion until time for meeting with Haddonfield Friends. In the world of "experts" in which we live we have become afraid to trust "leadings" in as marked a degree as did our forefathers, but scientific knowledge is gradually supplying more confidence and directing our pastoral activities into surer paths.

PERSONAL COUNSELING

The problem of the personal counselor is to avoid advice-giving. We need to become sympathetic *listeners;* reflectors, not advisers. It is highly desirable to have such understanding people readily accessible, and help toward their increasing growth and insight must not be withheld. The power of eldership which may be exercised in a group was emphasized again, as was the value of study in the field of scientific counseling. Small groups of like-minded people have studied and worked and discussed together over a period of years in some Meetings. The deepening effect on the whole Meeting as well as upon themselves is an evidence of the value of this kind of group intercourse.

When attenders at meetings ask to become members, there is rich opportunity for personal discovery and conversation on deeper levels than is usually possible. It was suggested that when committees are appointed to visit such applicants, each member should go alone, as two are far more free in an intimate conversation than are three. We need to learn to tell the truth in love, and to remember that the meeting for worship may be, in itself, a great revealer.

SPECIAL TRAINING NEEDED

On First-day afternoon we gathered in a panel discussion on the fourth topic, training in pastoral psychology. Robert English presided and directed the discussion which followed brief and deeply interesting accounts of their special professional services by three consulting psychologists. Martha Jaeger Glickman spoke of three great shocks to its pattern of thought which mankind has suffered in the comparatively recent past, through Copernicus, Darwin, and Sigmund Freud. The discovery and exploration of that great hinterland called the subconscious or the unconscious has a profound relationship with religion, and that small front called personality, which man presents to the world, is deeply affected by it. We need to know much more about the common roots of religion and psychology, we need those who will put themselves through the discipline of study in this direction, and we need those who will use this knowledge as preparation for wise counseling. Furthermore, we need more psychiatrists in our Society, the man or woman with a medical degree who will specialize and practice in this field.

Dr. Robert Clark spoke of the grave problems of maladjustment presented by many refugees to this country, by the young C. O. in a C. P. S. camp, and by others forced into unnatural and uncongenial situations because of the war. Are we equipped adequately to handle these services as we should? To guide people to their maximum standard of life is the aim of pastoral counseling, and to do it we must first know ourselves. People who are well and easily adapted to the "sick" culture in which we are now living are often in need of deep awakening; in the old vocabulary it was known as an arousing to a "sense of sin." (Vocabulary differences are confusing and need to be patiently examined. "Saved by Grace," "washed in the blood," etc., are phrases which represent fundamental experiences but are incomprehensible to many modern young people in that word form.)

THE ESSENTIAL QUALITIES

Dr. Clark would have us preserve as precious treasures the universal values of loving-kindness, truth, and consideration. The exercise of these even with people in need of professional help is always good. We need never fear the use of them. Eva Lewis Smith, one of Dr. Fosdick's staff of consulting psychologists, described some of her experiences among his parishioners. Many parent-child difficulties come to her. Her work is with the parent in such cases, and she feels her "teaching service to parents" is one of her most fruitful fields. The "family sense" must often be rebuilt, and the differing needs of the little child, the adolescent, and the adult far more fully understood.

An example of the quality of service rendered by the young C. O. in mental hospitals was cited by a member of such a group. The power of non-violence in the care of the mentally ill and insane has been practiced by many

since the days of Jesus, but as a definite therapeutic measure it needs to be conspicuously demonstrated. These young men are performing a valuable service and one not without danger.

CALL FOR FURTHER EXPLORATION

Many questions crowded the last minutes of this session. "What lies at the root of racial prejudice?" was asked, and "Can I *make* myself love another?"

As the conference neared its close and we gathered for an alfresco supper in the room behind the meeting house, we were aware that questions had been asked and needs exposed which definitely called for further study and exploration together. In the final session a "continuation" committee was appointed, plans for small regional conferences were suggested, and reports to the Friends' papers were delegated to individuals.

A sense of worship pervaded the conference; the beautiful hospitality of Haddonfield Friends contributed a loving graciousness to the occasion; the fellowship at meals and in the intervals for rest and relaxation was rewarding and inspiring; and participation in the First-day meeting for worship was a deep Easter morning experience.

Mission Work in Ramallah, Palestine

By A. Willard Jones

PALESTINE is a Holy Land for the three great monotheistic faiths: Christianity, Islam and Judaism. This fact, in itself is sufficient to make the task of missions different from their task in other areas. The Bible in Palestine, in addition to being a book of religious literature, is also a textbook in local history and geography. Jerusalem is the treasury, if not the capitol city of the Greek Orthodox Church; and followers of that ancient, ritualistic religion constitute the most numerous of the Christian groups. Officials of the Roman Catholic Church are full of vigor and aggressiveness. Among Protestants the Church of England has held a position of leadership both as to numbers and prestige, but in addition to the Friends, there have been numerous small groups of American, Scandinavian, and German Protestants actively engaged in maintaining missions in Palestine.

THE JEWS IN PALESTINE

Many orthodox Jews have found a congenial and undisturbed home in Palestine for hundreds of years. Before the First World War there were at least 60,000 Jews living quietly in various parts of Palestine. With the emergence of a militant Zionism some of these, especially the Spanish Jews, have left the country, and as anti-semitism has increased in Europe there has been great pressure to permit the mass immigration of Jewish refugees into this small country. For many years the number remained fairly evenly balanced between those who came to Palestine and those who left, but the last decade has seen the Jewish population reach, and possibly exceed, the half-million mark. For a long time their economy was dependent upon outside support, but as some Zionistic writers put it, the war has been a godsend to the Zionist National Home, making it possible for the Jews to find a ready market for their products and bringing them for the first time near to the goal of self-support. The presence of this large group, possibly more than one-third of the total population, with their strong feelings of social, political and cultural self-sufficiency, accompanied in some instances by a strongly orthodox religious attitude, confronts any Protestant mission work in Palestine with a special problem. In spite of current Zionist criticism of British policies and administration, the great majority of British officials have endeavored to administer the country with at least a benevolent neutrality in regard to the Zionist interests.

PALESTINE A MOSLEM LAND

The presence of approximately a million Moslems in Palestine is a third factor which contributes to the complexity and difficulty of missionary work in that small country. These Moslems have in their Koran a garbled interpretation of our Scriptures. They profess to hold Jesus in great reverence as one of the holy prophets of God. This militant faith emerged at a time when eastern Christianity was suffering from spiritual sterility and factional strife. It claims to have retained the good and discarded the evil of both the other great monotheistic groups from which many of its ideas were drawn. Firmly entrenched in the economic and political, as well as the religious life of the Near East, it constitutes one of the most baffling obstacles to the formal outward conversion of its adherents. On the other hand, the emphasis upon a way of life rooted in God and expressing itself in appropriate action, which seems to be the basic Quaker religious experience, has had in the past and should continue to have, a great appeal to all intelligent and thoughtful Moslems.

THE PLACE OF MISSION SCHOOLS

The provision of schools for the boys and girls of Palestine has been one of the most characteristic missionary activities in that country. In some instances it may have been carried to excess as is illustrated by the story of one C. M. S. missionary who reported to his local committee that he had just established three schools in a small Palestinian village. They naturally expressed surprise at the large number for such a small place. He went on to say that he had just opened a Protestant school and that he expected to hear that on the following week a Roman Catholic school had been opened. Then he felt sure that the Greek Orthodox priest would secure a teacher for his group and thus there would be three schools opened in this backward community where none had existed before. As a matter of fact there is all too much truth in the story as it bears upon past competitive practices among different groups in Palestine. This active and often subsidized form of competitive activity carried on by innumerable sects and religious groups has made me feel at times that Palestine suffers by being a Holy Land. At any rate it should do much to clarify our thinking in regard to Friends' work there to know how keen and acute this competition is and it may help us to realize why Friends have ever striven to emphasize the inner, spiritual nature of the Gospel of Jesus Christ even at the cost of statistical increases which might include more of "rice Christians" than the more acceptable variety. Friends have rightly felt that thoroughly Christian programs of education providing an enriched curriculum in a "guarded" atmosphere of homelike environment offered the best approach to some of the special problems of Palestine. In the past it has been all too easy to take students away from their simple village environment, provide a type of education which, excellent as it is, frequently sends them forth with the feeling that anything other than a white-collar job is beneath their dignity. Such a program offers the advantage of

training the leaders of the country, but it has the very great disadvantage of failing to provide a functional type of education for the villagers themselves. Without ceasing to do the one thing, some means should be found of doing the other. Schneller's Syrian Orphanage used to do the needed job for tradesmen but so far I have heard of no institution doing it for the "fellaheen."

Another factor involving the educational program of Palestine has been the growth of a flaming nationalism which has spread among the youth of the land making the Arab group dissatisfied with anything that seems to adulterate their 100 per cent loyalty and eager desire to control the religious and social as well as the political elements of their culture. The period following the First World War witnessed similar movements in many parts of the world but the existence of a strong Zionist movement in Palestine has made the situation more acute there than elsewhere.

Present Day Problems in Palestine

Volumes could be written on the history of missions, or even on the history of the Friends Mission in Palestine but perhaps it is time to turn our attention away from things that are past. When we consider the contemporary situation in Palestine we realize that many of the policies which are likely to determine its whole future development are in the process of formation. To some extent these policies are possibly being determined in Palestine and by Palestinians, but I am becoming increasingly aware of the pressure being brought to bear upon our government to secure in advance of the peace settlement commitments to policies which will seek to alter completely the social and political structure of Palestine. The amazing suggestions of someone in a Washington office who advocates, in the magazine *Asia* and the the *Christian Century*, the wholesale evacuation of settled peoples, uprooting them from their ancestral lands in order to make room for others who might possibly prove more co-operative with imposed methods of control, forcibly grouping Jews, Moslems and Christians; Greeks, Syrians and Arabs into homogenous units of a new Near East crazy-quilt would, if adopted, constitute a major and lasting threat to the peace of Palestine. It is too early to forecast just what form these proposals may take but it is not too early to urge that those who have the interests of the Palestinian peoples at heart be alert to the danger of undertakings which might produce a political and religious upheaval instead of the artificial tranquillity which their proponents profess to seek.

Friends' Mission in Ramallah

But I assume you are primarily interested in the future of missionary work in Palestine. The Friends' Mission in Ramallah has ever been associated in the minds of the people and the government officials with the majority Arab population of that country. Many reasons account for this fact:

1. When the Mission was founded in Ramallah there were very few Jews in Palestine and almost none in the Ramallah area.

2. The Ramallah area is still predominantly Arab. This is a matter of more than passing interest as it sheds considerable light on modern Jewish settlements. This area covers roughly the old tribal allocations of Benjamin and Ephraim and includes towns once far more sacred to the early Hebrew people than Jerusalem itself.

Modern Jews, however, flock to the richer lands of Philistia, Canaan and Southern Phoenicia so that the modern Arab tends to play relatively the same role in modern Palestine as that played by the Children of Israel in ancient times.

3. Zionist Jews are intent on creating in Palestine a social, cultural, political and possibly religious homogeneity, which has no place for non-Jewish elements. They therefore welcome no outside assistance with their educational, social or religious programs and it is but seldom that a Jewish child would be permitted to enroll in a mission school.

In view of these facts, and if Ramallah with its surrounding sixty-six villages remains after this war predominately Arab, our program will always need to take this fully into account. We need to remember that our students will be drawn mostly from Arab centers of population. Our place in the civic and religious life of Palestine will be judged by what we do there. Realizing the many changes that have taken place in Arab attitudes we will have to be ever ready to adapt our program to the changing conditions as they emerge. Fortunately the schools have in the past been able to enlist the loyal support of devoted and well-trained Arab workers. Our task is largely that of giving them faithful and continuous support and guidance.

The Task of Friends

We must be ready at all times to testify by word and deed to the saving power of the message and person of Jesus, the Son of God, who is our Redeemer, Savior and Friend. We must not permit the formalized and stereotyped portrayal of this divine figure, which confronts us on every side in Palestine, to hamper and dominate our methods or our thinking. Rather should we be ever alert to remind one another as well as our teachers and pupils of the living ever-present, transforming and saving power of the Holy Spirit and of the constant loving care of Almighty God who is our Heavenly Father.

In the second place, we should ever be alert to find ways of transferring our faith into action and our beliefs into deeds. Our Mission, in keeping with most others, has acquired a large and valuable property in Palestine. One drawback to a more indigenous program is the financial difficulty of maintaining, from any form of local support, such a large plant. Instead of soliciting funds for more buildings it has been my feeling that we ought to provide some form of endowment for those we have. The Mission certainly possesses an excellent collection of buildings and is therefore charged with the responsibility of preserving and utilizing them. With the emergence and growth of strong nationalist schools we need to be alert to the new dangers and new opportunities which they afford. Instead of allowing ourselves to be regarded as their rivals we need to be ever ready to give them, when they ask it, our guidance and support. At the same time we need to be alert to any new needs which might emerge and which our buildings might meet. We need to remember at all times that ours is a spiritual mission rather than a competitive business enterprise.

A Traveling School

One of the basic needs of the large group of Arab villages around Ramallah and elsewhere in Palestine and the Near East, is for a more flexible agricultural type of education—not tied to buildings or any fixed locations but alert to changing local needs and mobile enough to move to the place of greatest need. Such a movable school could go into a village with two or three teachers, housed in the village guest house or in tents or trailers, and there put on a program of practical education that could transform the village. One element of the program would be the teaching of enough of the basic three "R's" to save the villagers from the clutches of the money lenders who impose upon the ignorant by the use of legal or illegal technicalities which are frequently misunderstood. In such a course information could quickly be given concerning the dangers of high interest rates and the provision for government protection of which the villager is often ignorant.

Another element would concern itself

with improved methods of farming and the raising of livestock and poultry. This would include a demonstration garden using improved seeds and illustrating improved methods of irrigation. Facilities for improving the breed of cattle, sheep, goats and chickens could easily be provided.

A third element would include courses in health and hygiene, teaching the best methods of preventing and curing eye diseases, etc., as well as ways of protecting and purifying the water supply.

As soon as one community had absorbed as much as it could from such a school the location would be changed. Occasional return visits to maintain interest and provide guidance would do much to safeguard the improvements. Doubtless the everpresent force of village rivalry could be brought to bear helpfully upon such a program. At any rate it should do much to meet the pressing needs of that large body of sturdy, intelligent, but uneducated Arab villagers who are still the backbone of the body politic of Palestine. Such a flexible type of village education might well be adapted to the crying needs of large parts of the Near East. Although it might not afford anyone an opportunity to erect his monument in stone and steel it would certainly constitute a more Christian monument to the health, happiness and home life of the people of the Holy Land.

IN CONCLUSION

In conclusion, let us again recall that the Moslems constitute the largest unified group in this very heterogeneous population. They, in turn, are closely tied to the more than two hundred and twenty-five millions of Moslems in North Africa, the Near East and Asia. The Ramallah Friends Mission should become increasingly interested in this great Moslem element, so important today in global affairs. Our Quaker way of life with its emphasis upon the spiritual and mystical rather than the ritualistic and formal elements of religion offers not only a greater appeal to them but also presents fewer obstacles to their wholehearted acceptance of the teachings of Jesus.

Again, our mission is to both urban and rural groups. The boarding schools minister widely to the urban, effendi class of Arabs. Some increase in our village or rural work seems to be indicated. Modern Bethel may again be visited with young men who dream great dreams; some young Jeremiah may be living today in Anata (Anathoth), a Samuel in Ramah or a Gideon in one of the villages of Ephraim.

You have heard of the beautiful princess who died and was buried in a tomb that was never to be opened. Elaborate precautions were taken in building her tomb and for a time it remained firmly sealed. But a small acorn had been included in the foundation and before long cracks began to appear in the strong tomb. The strong spirit of Jesus Christ could not be bound by the tomb of Death and it may be that this small seed of rural education would have within it the power of life to crack the power of Islam which keeps in bondage the beautiful soul of many of the Moslems of the Near East.

CHILOSCO, OKLA.

THE RETURN FROM VIOLENCE

(The following is taken from "A Review for 1942" by the Rockerfeller Foundation 1943) Forwarded by Edgar H. Stranahan.

War is violence and a nation at war thinks in terms of violence. Multitudes are finding satisfaction when word comes of the killing of Japanese, Germans, or Italians. "On all sides, we hear the counseling of those who urge the necessity of hate as a psychological prerequisite to victory."

But the insistent voice of reason tells us that violence and hate cannot serve as foundation stones with which to build a new world. Our consciences revolt against our present pattern of thinking; and we look forward to peace, not only because it means the cessation of violence, but because we assume that the end of physical conflict will more or less automatically induce a mood in which hate and the hunger for vengeance will be dissipated.

If it were all as simple as this assumption would indicate, the future would seem less dark. The difficulty, of course, is that the mood of violence, resulting from war, tends to continue long after the actual fighting has stopped. It continues not only as a way of looking at old enemies but as a philosophy of life and conduct toward others, whether they be nations, races, groups or individuals. The emotional environment of war is carried over into peace, and passion and force tend to become accepted as legitimate weapons in dealing with human problems. Hate is like a chronic disease which does not lend itself to a quick and easy cure; and violence, if too prolonged as an accepted technique, can become a deeply set mental habit.

If, after the victory of the Allied powers, a psychiatrist could be called upon to prescribe for this sick world, he would undoubtedly say that it is as necessary to "return from violence" on the mental front as it is to cease physical hostilities. The destructive war of the spirit must be stopped. There must be an armistice for hate. The world must slough off its mood of violence if it expects to have a rational, healthy future.

What is this mental attitude of violence? Spiritually it means emphasis upon antagonism rather than upon cooperation, and upon fear rather than faith. Intellectually it means that emotionalism takes the place of objectivity, and propaganda is substituted for truth. In political and social life it means selfish partisanship instead of considerations of total interest, and the substitution of factional advantage for general welfare. In short, the mental attitude of violence means the fragmentation of society, in which the whole is forgotten for its parts and the universal is lost in the partial.

These tendencies, always present in human life, are augmented by the complicated structure of modern society. The size and scale of modern life have outrun man's experience, his patience and his capacity to understand. The complexity of the social and industrial order affords favorable opportunities for the concealment of injustice. Conscious of wrong, bewildered by facts as well as propaganda, men slip into some segment of the total circle—some loyalty, however fragmentary, which seems to them intelligible. With distorted perspective their own special advantages and their small fraction of society become not parts of the whole, but the whole itself. They confuse love of freedom with their particular interest in freedom. To them whatever is justice for their faction is justice for all.

When such a state of mind possesses a group, the employment of force as a means of gaining ends becomes a logical consequence. The "state of mind of violence" breeds a "state of violence"; and that which in Mary Follett's excellent phrase might have been "creative conflict" becomes social disintegration.

It is surely not too soon to discuss the problems of peace, which will prove even more difficult than the problems of war. Nor is it too soon to plan for the return from the mental attitude of violence and begin the formidable task of the teachers, the philosophers, the clergy the journalists, the statesmen, the poets, the novelists, the social scientists and all who search for universal values and totality of vision. Upon these men and women must rest the burden after the war for our mental disarmament, and for seeing that the welfare of mankind is not forgotten in the conflict of lesser loyalties.

Even virtue looks more lovely when it dwells in a beautiful form.

God provides food and clothing for the body as well as truth for the soul.

QUAKERDOM · AT · LARGE

Ohio Friends have official information that Anna Nixon is interned by the Japanese in Santo Thomas, Manila. Although we lack such confirmation as to the exact status of Charles E. DeVol, we have good reasons to believe that he is now interned in Shanghai, China, or vicinity. We are now able to receive direct word from these. But, it is in our power to see to it that Anna Nixon, at least, has word from us in the homeland. Perhaps no avenue is open yet by which we can get mail to Charles DeVol.

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The State Department, April 26th, reports they have no knowledge that Edith F. Sharpless has been interned; also that in Japan non-interned enemy aliens would be allowed to draw on their funds the equivalent of $70 a month. Internees receive only about 10% as much for incidental expenses, as their subsistence is at the expense of the interning Power.

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The British Weekly of London, England, reports that after fifteen years of work as secretary of the Friends Education Council, Francis H. Knight will relinquish that office. A professional teacher, Mr. Knight brought gifts and experience and has been a valuable friend and adviser to teachers. His successor will be James Strachan, a former Inspector of Schools, who became a Quaker fifteen years ago.

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Last eleventh month, when the tire and gasoline situation made it impossible for the eleven Middletown, Connecticut, Friends to attend, even infrequently, the Hartford meetings, it was felt that the experiment of holding a meeting for worship temporarily in Middletown might be tried. David and Mary McClelland offered their living-room as a gathering place and the group has met there regularly on First Day evenings at seven-thirty, with an attendance running from nine to twenty-four, but averaging about a dozen. Not only has this small meeting been helpful to Friends, but several F.O.R. and Wider Quaker Fellowship members have contributed greatly by their presence and messages. The first meetings seemed to minister to the Wesleyan University students who were conscientious objectors; as the draft has gradually forced them to leave college for C.P.S. camps and detached service, we have found their places taken by some of the detached service men. Considerable interest has been evidenced by the group in the problems of the C.O.; the racial problems, as war industries have brought colored people to the city; in finding employment for Japanese-Americans; and in collecting and lending a modest library of Quaker literature from the members' personal libraries.

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British Friends set aside May 14-16 as a week-end devoted to prayer for peace, also for a rededication to the peaceable way of life. Many American Friends also joined in the service of prayer.

NEWS OF OUR MEETINGS

Bangor Friends Church, of Marshall County, Iowa, seems to be taking on new life this spring. While we lost a few of our church families, by moving to other communities, also several new families have moved in. Some of these are proving very helpful in filling the gaps. At one of our church nights given in honor of these new families, ten families were present, and an enjoyable evening was spent. The Sunday School is also picking up. Easter Sunday was a red letter day for the church. The Easter thought was carried out in the message, and a song, by a former resident, Lucile Hollingsworth Long, "The Holy City." Following the message, eleven of our associate members were asked to come forward, as evidence that they wished to be transferred to active membership. These, and two others who were just recently received by transfer, came forward and all were given a hearty public reception by the congregation. Mothers' Day was also another outstanding day. A message was given by the pastor on "The Family and the Home," pointing out the dangers surrounding the American home in these war days. Arthur and Nettie Hadley expect to stay another year as pastors. The church felt a deep loss in the passing of Earl Willits, April 2nd.

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At Gray, Indiana, there were some very interesting and helpful services during the month of April in the Friends Meeting of which Lyman Cosand is pastor. The first was an all day meeting, when Mrs. Gurney Clark brought the Scripture message in song. She was assisted in her musical program by Lorena Clark, pianist, Reba Hunt, violinist, and Kathleen Hunt, harpist. There was a sermon by the pastor followed by a coöperative dinner and an afternoon program of hymns, solos, and musical numbers. This program was evangelistic in character, and was well received. The guest speaker on the second Sunday was David Livengood, a former pastor, who is now in Dayton, Ohio. The subject of his sermon was, "The Second Mile." Edward Woodward, of Bloomingdale, brought the message the third Sunday; his stirring sermon being on the fourteenth verse of chapter two, II Corinthians. The pastor brought the Easter message on the fourth Sunday. There was an appropriate program of music and recitations by the children. The choir sang special anthems. Mothers' Day is always an event at Gray. The program by the children and the sermon make it a day to cherish in memory. The church is looking forward to June Quarterly Meeting. This is Home Coming at Gray.

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On March 14th, the Friends Meeting of Williamsburg, Indiana, featured the dedication of a Service flag, representing boys in service from this township, several of them being members of the Friends Sunday School and meeting. Two hundred of the boys' friends and relatives attended the service, with the pastor giving a very timely message. The meeting also observed Easter and Mothers' Day with appropriate programs. There was good attendance at each of these services. The meeting plans to have unified services throughout the summer months under the guidance of their pastor, Donald McKinney.

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Tuesday, April 27th, friends of Charles and Lucille Thomas met at First Friends Church, Des Moines, Iowa, to spend one more evening with them before their departure for their new field of work. Interspersed with much visiting, refreshments were served and an interesting program was given. Ernest Zelliot acted as master of ceremonies, and May Comfort presented the silver miniature trunk in which was packed the chain of dollar bills presented by the congregation, also much love for Charles, Lucille, and Sherwood and many good wishes for them in their new work. Charles will have charge of the Youth Movement in the Five Years Meeting, and his headquarters will be in Richmond, Indiana. Following the call of Charles Thomas to a larger field in the Youth Movement work for the Five Years Meeting, First Friends Meeting of Des Moines has been fortunate in obtaining the services of Dr. A. T. DeGroot, of Drake University Bible College, for the remainder of the church year.

The Men's Brotherhood of the East Whittier, California, Meeting, numbering fifty, enjoyed a dinner meeting on February 26th. President Reeves of Chapman Christian College was their speaker.

Gurney and Elizabeth Binford, for twenty-five years missionaries in Japan, spoke at our evening meeting on March 21st. Their subject was, "Religions of Japan." This is their second visit to us in recent weeks and we hope to have them again soon.

Annual Alaska Day was celebrated March 7th by the Bible Schools of California Yearly Meeting. The collection of our school amounted to $295. On the previous Sunday we were reminded of the event by an unique program featuring our missions in Alaska.

Dr. E. Stanley Jones recently spoke to a capacity audience in the Whittier High School auditorium. Many of our people attended on Sunday morning.

About twenty-five men of the East Whittier Lions Club and their wives attended meeting on March 28th in a body. This event was successfully planned and carried out as a pleasant surprise for their brother Lion, our pastor. A second surprise was when the prayer meeting room was entirely filled on Wednesday evening, April 14th, on the pastor's birthday. At the close of the meeting, students of the Parnell School for Girls presented him with a gift and notes of appreciation while the audience sang, "Happy Birthday."

One of our boys, home on furlough from a C.P.S. camp in North Carolina, accompanied by another boy and their pastor, recently visited the C.P.S. camp at San Dimas, California.

Raymond Burbank who, with his young wife, has been in pastoral work for the past several months at Yorba Linda, California, has recently gone to a sanitarium to be treated for tuberculosis. Moses T. Mendenhall, our former pastor, is also very ill in a hospital.

Easter Day began at 7:45 with a breakfast for young people in the social hall and a program around the tables. Mr. and Mrs. Snyder, recently come from China, spoke in costume. At 10:30 was our Easter worship service, dedication of parents and babies, and reception of new members, followed by a fine sermon by the pastor. The choir sang a cantata, *The Risen King.* At 7:30 p. m. an Easter drama was presented by the young people, teaching a lesson in nonviolence.

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Recently a letter came to the Carthage, Indiana, Meeting from Clarence M. Parker, who is now in Philadelphia, concerning his approaching marriage. He asked that we send him a certificate of clearness as indication of our approval.

In April, the name of Paul Gordon Jr., son of our member, Harriett Rawls Gordon, was added to the church role and the booklet, *Preparation Course for Membership with Friends,* was sent to him.

Our pastor, Orval Dillon, has been printing a monthly paper called, *The Assistant Pastor.* It is a helpful assistant to the pastor in bringing a message to non-member families who have some connection with the church, as well as members.

Our Sunday School attendance contest ended on Easter Sunday. Since the women were ahead, the men prepared the Easter breakfast for all who managed to get to the church by 7:30. It was a good breakfast and we enjoyed the time of good fellowship which abounded. When the breakfast was cleared away, we had a unified Easter service of good music, readings, sermon and prayer, in which all ages had a part.

In the evening of Easter the Choral Club gave us a treat in the form of a concert, which concluded a perfect day.

Alberta Dillon is doing a splendid job with the Margaret Fell girls. There are eighteen members now and it is a very active organization. They are mystery daughters to the women of the church and announced the fact by Easter cards. Then on May Day the girls hiked to the woods, gathered wild flowers and distributed May baskets to all the shut-ins.

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The meeting at Earlham, Iowa, held a week of pre-Easter services. The book of Philippians was studied. The discussion was led by the pastor, Walter H. Wilson. On Easter Sunday, at the morning meeting for worship, twelve persons were welcomed into membership, two as birthright members, four transferred from associate to active membership, and six (all of one family) on request. In the evening we united with the other churches of the community in presenting the cantata, *The Thorn-Crowned King.*

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Young Friends of the Washington, D.C., Florida Avenue Meeting gave the following report: The young friends programs for the past three Sunday evenings have been as follows: "Seven Pacifist Philosophies," by Kenneth Fienup; "The Nature of Religion," by John R. Kellam; and "Thailand and Southeast Asia," by Kenneth Landon. Kenneth Fienup and John Kellam are members of the group. Kenneth Landon is a former missionary to Thailand and teacher at Earlham College, now on leave with the Board of Economic Warfare.

The group continues to go to the farm for work on the cabin or the garden. It is anticipated that within a few weeks the group will go out every other Saturday and alternate Sundays. The Sunday trips are to be made to accommodate those who are unable to go on Saturdays because of work hours. A significant part of the Sunday trips will be an outdoor meeting for worship which will probably be held at the eleven o'clock hour when other Friends are meeting in the city.

* * * *

Winneshiek Quarterly Meeting was held at Sawyer, Wisconsin, 4th month, 23rd-25th. On our arrival at the parsonage, we were all saddened to learn that Chester Harris was very seriously ill. He with his wife, Martha, are the pastors, she as pastor and he as singer and pianist.

Our yearly meeting superintendent, Paul Barnett, was with us, and his messages were a help and an inspiration. On Friday evening he used as his text, "They crucified Him, casting lots," and also from Paul's writings, "I am crucified with Christ." He called our attention to the sufferings of Christ. On Saturday at the eleven o'clock worship service, Alvin Hoskins, pastor at Hesper, Iowa, brought us the message using as his text, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Saturday evening, Sylvia Pipkin, pastor at Valton, Wisconsin, brought us the message on, "Christ pleased not himself." On Sunday morning the message was brought to us by Errol T. Elliott, President of William Penn College, on "Remember the Sabbath Day to Keep it Holy," and the great commandment, "Thou shalt love the Lord thy God with all thy mind, soul, and strength, and thy neighbor as thyself."

* * * *

Five persons were given the right hand of fellowship as they were received into the Sawyer Meeting as members. This part of the service was conducted by Martha Harris. At the close of the Sunday School, the story of the "Prodigal Son" was told to the children by Ruth White, of Harmony, Minn., as her daughter, Thresa used the flannel-graph pictures as the story was told, making it very impressive and interesting to the children.

* * * *

Salem Quarterly Meeting was held at Amesbury, Massachusetts, on Saturday, May 15th. Representatives were present from Boston, Lynn, Lawrence, Amesbury, North Weare, N.H., and Exeter, N.H. Part of the business considered in the Meeting on Ministry and Oversight was in relation to public morals and temperance education. Some Friends, speaking on the temperance

question, included smoking, and the objectionable practice some smokers have in public conveyances and other public places. The Meeting for Worship was impressive, and messages were given by Wilbur K. Thomas, James A. Coney, George A. Selleck, Arthur Santmier, and Wilbur W. Kamp. James Wild, the local minister, read the Scripture from Psalm 139, Moffatt's translation. A goodly part of the business in the afternoon session consisted of reports from the various meetings and committees in the Quarterly Meeting. In response to an appeal from the Peace Committee of London Yearly Meeting, there was a special period of silent prayer. This was in unity of spirit with Friends in England and in America with regard to the war situation, and "that we may help bring to an end this agony of war and persecution which is so flagrant a denial of Christ." Good spiritual fellowship was enjoyed in the Quarterly Meeting, and this was continued in the Sunday morning meeting with local and visiting Friends.

* * * *

Grinnell, Iowa, Meeting of Friends joined with Friends groups all over the world to pray for "peace through consultation." Members of the meeting and members of the Wider Quaker Fellowship united in this work of prayer. The meeting in Grinnell has been busy the past year repairing and improving the property and now has a meetinghouse and parsonage in splendid condition. A number of new members have joined and are helping in the work. The pastor has just finished preaching through the Gospel of John, bringing out the spiritual emphases of that Gospel. Prayer meetings are well attended and the interest in Bible study seems to be on the increase.

CHRIST THE DOOR

For a good many years we have wondered why Christ mixed his figures in his parable of the Good Shepherd. At one place he calls himself the Shepherd, and at another the Door. A recent book explains it beautifully. It says: "A traveler in Palestine once had a conversation with a shepherd at work near a sheep-fold, who showed him the various features of the fold. Thereupon the traveler remarked: 'You say, here is the sheepfold, there are the sheep, and this is the doorway; but where is the door?' 'The door?' asked the shepherd. 'I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can come in, except over my body.' Beautiful, is it not? Christ did not mix his figures, after all. He is both the Shepherd and the Door."—*Councel Fires.*

CHRISTIAN EDUCATION BOOK-OF-THE-MONTH

QUAKER MEDITATIONS

CECIL E. HAWORTH, Editor

Friends Publishing Board, Richmond, Indiana, 1943, 89 pp., 25 cents

A newcomer among devotional pamphlets, this small anthology of Friends' writings has long been awaited. Every Friend, or at least every Friends family ought to own a copy of this inexpensive booklet. Friends have used devotional material of other groups for their daily meditations. Here is a publication giving excerpts from Friends' writings. These selections have been made by individual Friends scattered over the Five Years Meeting so that no one personal preference has influenced the choice of readings. On these pages we meet Friends living today as well as those of other times. Rufus Jones, Elbert Russell, Alexander Purdy, Allen Jay, Elizabeth Fry, John Woolman appear, among others. It is a disappointment not to see Thomas Kelley included in this collection but it is heartening to see John Hoyland, an English Friend, perhaps not quite so well known on this side of the Atlantic.

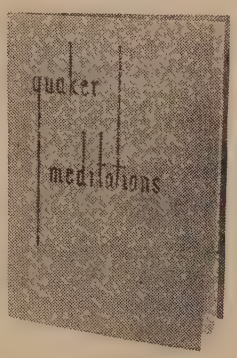
Each page is complete, the thought centering around a main theme. In form unvarying, it starts with a verse of scripture, continues with a paragraph or two from other sources and closes with a prayer. Some Friends will be disappointed that the readings are not specifically daily. However, this fact is overshadowed by the "reusability" of the material.

We are indebted to Baltimore Yearly Meeting for the concern for "suitable material for use in family devotions in the home," and to the Department of Christian Home Life of the Board of Christian Education of the Five Years Meeting, for this first step in that direction. We would hope with the editor that perhaps other material can be published at a later date and that " . . . all Friends might be led to cherish the 'Faith of Our Fathers' and to cultivate the sense of the presence of God about our firesides."

KATHARINE E. COOK.

Brooklyn, N.Y.

Sin being taken away we are able to discern the voice of God Himself.



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BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

THE STORY OF THE WORLD'S GREAT THINKERS

ARCHITECTS OF IDEAS

BY ERNEST R. TRATTNER

New York, New Home Library, 1942, 426 pp., Price, 69 cents

This is the eighth book in the New Home Library, a series of books covering different fields of knowledge for the unspecialized reader. Mr. Trattner has well filled the wishes of the publishers of this "text book for laymen" in writing this popular history of science.

Despite its title, it is not so much the account of the lives and labors of all kinds of men of thought as it is of men of scientific thought, for all but two of the fifteen chapters derive their names from thinkers of the past two thousand years who have increased by experimental methods man's knowledge of his natural and social environment.

Each chapter gives enough information about predecessors, contemporaries, and successors of the leaders whose work is being considered, that it remains in the reader's mind not as the work of an isolated individual but as the high point in a continuous, forward moving, ever rising road. There is a good bibliography of fifteen pages and an index of proper names.

JOHN MUSGRAVE.

STEPHEN GRELLET

BY WILLIAM WISTER COMFORT

The Macmillan Company, New York

200 pp., Price $2.00

We have Dr. Comfort to thank for rescuing Stephen Grellet from well-nigh oblivion. His name appears here and there in lists of the Evangelicals who labored to bring new life to the Society of Friends of more than a century ago, but he somehow failed to grip the popular imagination of succeeding generations as did his friend and co-laborer, Elizabeth Fry, or her brother, Joseph John Gurney. He excelled as a traveler, as an ambassador for Christ to the crowned heads of Europe, and as a preacher swaying large congregations of rank-and-file people. It is estimated that he traveled 100,000 miles on religious journeys.

To understand Grellet, Dr. Comfort insists, we must never lose sight of the fact that he was born a French Catholic, and was reared and educated in France until he was past his majority. His parents and others of the family continued to live in France. The United States was his adopted country. Here he embraced the Protestant faith and married a native American. This setting goes far toward explaining his career.

Dr. Comfort has brought together briefly in two hundred pages an interesting account of a unique Christian character, product and an apostle of the evangelical movement of the eighteenth century, and a "public Friend," gifted both in private religious interview and public preaching.

HERMAN NEWMAN.

BUILDING TOMORROW

SOME QUAKER EXPLORATIONS

EDITED BY DAVID S. RICHIE

Friends Social Order Committee and Committee on Economic Problems Philadelphia, 1943

Price, 25 cents

There is a curious fissure that divides most devotional study outlines from those designed to promote awareness of social problems and of their intelligent solution. There would seem to be a place for both but they each tend to go their way oblivious to the existence of the set of concerns and problems aroused by the other.

In the attractive new study outline *Building Tomorrow* this fissure has been largely overcome, and an approach is made to the problem of domestic reconstruction during and after this war that begins with first principles and returns to them again and again throughout the course of examining the most practical solutions of democracy's dilemmas.

The study outline is edited by David Richie who has assembled chapters complete with pictures, notes, and suitable discussion questions, that have been prepared by a group of Friends of different ages who are qualified both by experience and by deep concern to speak movingly on a range of social frontiers. Edmund N. Bacon, Walter Longstreth, Bernard Waring, William Simkin, James Myers, Teresina Rowell, Bayard Rustin and Mildred and Wilmer Young have all contributed brief chapters along with David Richie's own introductory and closing outlines.

Accepting the war as a fact as well as a judgment, this outline asks what we as Friends can do with the war-bought solidarity both of guilt, suffering and aspiration to see that our democracy can build so that it may both preserve and extend its benefits to all.

The use of such agencies as social engineering, direct political action, private business, industrial democracy, democratic ownership, neighborhood community action, racial reconcilation, rural reconstruction, the Friends' Meeting, are each explored, and a basis for threshing out in discussion the wide opportunities and responsibilities before us is provided. There is no place found in this book for the cheap name-calling which is often substituted for social thinking. On the other hand, the social abuses of our day and the possible social correctives are brought out with an incisive sharpness. Its tone is not defeatist but it does not minimize either the obstacles or the resources available to meet them.

The book is suitable for use in Meeting Forums, in discussion groups, and in classes from the age of fifteen upwards.

DOUGLAS V. STEERE.

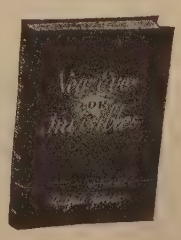
THE PLIGHT OF MAN AND THE POWER OF GOD

D. MARTYN LLOYD-JONES

Abingdon-Cokesbury, Press, Nashville, Tenn.

1943. 120 pp. $1.00.

It is a fine thing when a Quaker reads a book that presents old theological concepts in new and forceful terms. It makes him ask himself, "Is this what I believe?" and he brings down a dusty copy of Barclay's *Apology*, or, better still, he meditates within his mind and heart, striving to formulate his own statement about the great doctrines of the Christian tra-



NEW EYES FOR THE INVISIBLES

By Rufus M. Jones

PRICE $2.00

A new book by Rufus Jones, author, mystic, and well-loved Friend, will be warmly welcomed by his many readers. "New Eyes for Invisibles" sets forth the constructive, optimistic theme that, even in the midst of the present world darkness, there is a Divine Light for all who have eyes to see.

Here is a strong, buoyant, hopeful book, striking a note of courage in days of depression.

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dition. We all need to guard against complacency in religious thought, and when a book comes along that shakes us out of our quiescence we can be grateful.

Such a book is D. Martyn Lloyd-Jones' collection of five lectures based on texts from the first chapter of Paul's letter to the Romans. Just as the Apostle wrote and preached words of warning to the proud capital of the ancient world, this author has joined the increasing group of those who are analyzing the chaos of our materialistic age in terms of the sin of self-sufficiency and neglect of God's almighty law. His titles are indicative of the tenor of the book: "The Religious History of Mankind," "Religion and Morality," "The Nature of Sin," "The Wrath of God" and "The Only Solution." The second, and perhaps the best of the five, points out the fallacy of an ethic not grounded in religion, not related to the nature of God. "Any attempt to organize society without that basis is doomed to failure," is the author's admonition.

Another service is performed by the book—it brings vividly before us the enormity of sin, and offers a stimulating interpretation of that much-debated subject, the "Wrath of God." "It is God's judgment upon us, not in the sense that He caused or sent the war but that He has allowed our sin to work itself out and to lead to its inevitable consequences of suffering and pain."

And finally, he sees in the Christian gospel "the only solution" to our plight. "A new society is possible only when we have new men; and Christ alone can produce new men." Although he often lays his finger upon the chief cause of our tragic turmoil, Lloyd-Jones is not a Friend, and his analysis is not a Quaker one. How would we, as Friends, look upon "the plight of man and the power of God?" This little book will provoke fresh thought on this fundamental question.

HOWARD LUTZ.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

The decision has been made to abandon the plans for the Civilian Public Service Reserve Unit. Selective Service has never given its final approval to the plan and it became increasingly apparent that approval would not be forthcoming, either for the Reserve or for the training of the somewhat older and more experienced group of men now in the CPS camps. The men now in college have benefited from the semester's training in relief and reconstruction and they will go to CPS camps as soon as they are classified and assigned. Major General Lewis B. Hershey, acting for Selective Service, has issued an order setting up a foreign relief and rehabilitation unit to be located in Philadelphia. Selective Service will permit up to 4% of the number of men now in CPS camps to be assigned to this unit for overseas training. Men will be detached from the unit to colleges and universities where such training programs are being developed. In addition, the unit's headquarters will be near the University of Pennsylvania and it will have a Research Division which will undertake research relating to the foreign operations of the three administrative agencies and their training programs.

The Board of Directors of the American Friends Service Committee has asked the Personnel Office to take the responsibility for the training program, and a Training Committee is being set up to assist the Office in carrying out this responsibility. It is expected that the AFSC training program will get under way about July 1 in several of the Quaker colleges. Smaller units of men will very likely be sent to other colleges and universities where more specialized training can be offered in certain subjects. Friends have been assigned an original quota of 100 men for training and research. The American Friends Service Committee, the Mennonite Central Committee and the Brethren Service Committee have all been assigned quotas and all men in Friends' camps or special service projects will have the opportunity to volunteer and be considered. Some of the men selected will go into training for a six months' period and others for a longer period of from nine to twelve months. All appointments will be for training only and the men will return to CPS camps or special service projects if foreign service is not available for them at the end of their training.

* * * *

It has already been reported that a group of seven men, six of whom are from CPS camps, is at Pendle Hill, in preparation for the Friends Ambulance Unit in China. A second group is in process of selection and this will also go to Pendle Hill. The Service Committee has been invited to use Haverford College as headquarters and training ground for the third and fourth Units, which will assemble in July and October.

* * * *

Since the total occupation of France, we have been unable to continue our service program as previously. However, much of our work can still be continued under the direction of French personnel. Supplies on hand in France are sufficient for approximately four months.

Refugees who have fled from all over occupied Europe demand our help and consideration. In North Africa and Switzerland, in Lisbon and Madrid, our workers are penetrating the political barriers, and through sheer necessity are finding ways to alleviate suffering.

While much of our thinking has an international background, there are many problems in America which require insight and immediate action. Here at home, we have the opportunity to assist in the resettling of Japanese Americans. Prospective employees are released from the Government Relocation Centers to Quaker hostels where they may meet with employers before they are actually placed in jobs. Experience in our Chicago hostel seems to justify a considerable expansion of the hostel method of resettling this minority group into normal community life. Work camps in areas of industrial strife and racial conflict are also in need of support.

Although it may seem inconsistent in this day of bitter strife, our thoughts, like those of all thinking people, turn toward peace and the study of post-war planning. There will be eleven institutes of international relations in various parts of the country, and two seven-week institutes on post-war study especially designed for foreign students.

FRIENDSVILLE ACADEMY ENLARGED SERVICES

Friends of Friendsville Academy will be glad to know of plans to enlarge the Academy. We are alert to the needs of present day teaching and are introducing a Trade's School Department, together with that of Christian Education; we offer special training for both boys and girls for some kind of employment after their graduation. Upon the resignation of two of our teachers, we are receiving many applications for our staff for next year. Friends who can no longer conscientiously teach in our public schools with their militaristic program, welcome the opportunity which we offer here in a Friends private school. If you have any contribution which you would like to make, either in service or means, write: The Registrar, Box 7, Friendsville, Tennessee.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

Editor, THE AMERICAN FRIEND:

I'm glad to see the book review section of THE AMERICAN FRIEND grow. I also like your new section "Our World," although the title is intriguing for contemplation. It doesn't look much like "ours" or "His," but it is still "His" in spite of our attempts to make it ours. Forgive me for making that sound complicated. I should say let's call it "His World" or "World Over."

We do profit greatly from THE AMERICAN FRIEND these days. I can truly say it is the most useful and helpful of anything we receive. I like the Sunday School write-ups as a basis for meditation.

G. H. TOWLE.

Vadala Mission
Via Ahmednagar, India.

A RATION SHARING PLAN

When I read "Unto the Least of These" (*Readers' Digest*, January, 1943, p. 64) describing the Swiss arrangements for feeding the children of suffering countries, I thought "Oh, if only we could do something like that here!"; and millions of Americans must have thought the same thing. Millions of us must have writhed helplessly at the thought of our lavish "rations"—twice what the British are keeping well on—while in Europe . . .

Why can't we turn the writhing to practical account then? The Swiss, as I understand it, give up part of their rations so that the hungry may be fed. Why can't we do the same thing?

Of course we realize that up to now getting even unrationed food to Europeans has in many cases been impossible, because of our government's fear that it might be misappropriated by enemy soldiers. Yet now it begins to look as if the day when we can begin to feed the hungry is at last getting nearer.

Can't we be getting ready for it? Can't we "prepare for victory" by organizing ourselves in readiness to share our rationed food? Such organization would take time and work; all the more reason for getting it started now. If we should sign agreements to release, say, half our rationed food to the American Friends Service Committee, on demand, the Committee could start utilizing it the moment the day of opportunity arrives.

It may be argued that "the government will take care of all that." But to me it seems that it would be well if a voluntary sharing plan could be started, at least, on a voluntary basis. For one thing, on such a basis it could probably be worked out and made ready for action more quickly than any government plan, and would thus give the actual feeding a brisk start. Moreover, if later on governmental decrees for the benefit of Europe became expedient, the person issuing them would be in much stronger position if he could say to the inevitable objectors: "Look at all these people who have been giving up part of their rationed food of their own accord. They're glad to do it. Why aren't you?"

Last of all, looking beyond the immediate end of relieving suffering to the problems of postwar adjustment: it seems likely that many Europeans, so long crushed and starved, so often betrayed, may feel bitter towards everyone—*especially towards those rich Americans*. It would be nice, wouldn't it, if they could realize that their succor was not the careless bounty of an overfed race, but part of our own daily bread—and butter and meat and tomatoes. Friends, sharing with friends. Such a realization might form one foothold for us and for them on the steep path to a better world.

ELEANOR K. RUEDY.

Cleveland, Ohio.

A CORRECTION

Editor, THE AMERICAN FRIEND:

I notice what appears to be an error in THE AMERICAN FRIEND in the report of the accidental death of Dendon Darrow, C. P. S. boy from Cascade Lakes Camp, in Oregon. I am sure he was a Friend, and not a Methodist, as reported. I was pastor of the Greenleaf, Idaho, Monthly Meeting for six years, and during that time, he and his mother, Laura Darrow, both united with us by request. This was in 1938 I believe. He was a graduate major in chemistry at the University of Idaho at the time he was inducted into the C. P. S. camp. I personally, as his pastor, talked with the draft board and backed his stand before them. His parents took upon themselves his $35.00 a month allotment to the Northwest Friends Service Committee, and the money was reported through the Greenleaf treasurer.

MILO C. ROSS.

Medford, Oregon.

FRIENDS MEMBERSHIP

Editor, THE AMERICAN FRIEND:

In this day of the uprooting of ideals and the tearing to pieces of patterns of behavior, how shall we deal with seekers who come to us asking to be admitted to membership?

We remember that the apostle Peter was admitted to the inner circle of the disciples of Jesus many months before he uttered the words, "Thou are the Christ, the Son of the living God." And we remember that the same apostle Peter of that inner circle was carrying a sword and using it violently, in the Garden of Gethsemene, when Jesus foresaw his approaching crucifixion.

Shall we deny membership to people who are genuine seekers like the apostle Peter, deny it to them because they see only dimly the Light that lighteth every man that cometh into the world? Shall we deny it to them because, like that apostle, they comprehend only dimly the meaning of the words, "Know ye not that ye are the temple of God?" Shall we deny it to them because we are persuaded that General Sherman was speaking the truth when he said, "War is hell," and we can make no compromise?

Or should we, who are imperfect in many ways, try to keep ourselves unspotted by the world, fearing lest our own group fail when the severest tests shall come?

Shall we not adventurously greet those who seek to come to us as devoted adventurers, and should we not try to live beside them as fellow-adventurers for Jesus, believing that time will open the eyes of all of us so that we shall say together, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, we will think on those things?

EDWARD THOMAS.

New York City.

"We Allies kept up the blockade of Germany for thirty-six weeks after the Armistice was signed. Children died like flies in Europe. In one maternity hospital, out of one hundred babies born, only two were alive at the end of the month. We did that. Their mothers had no milk, German cattle had been sent down to France as reparations, and the parcels of food sent for German children by friends in other countries were turned back at the frontiers. A steel ring was placed around Germany, the Allied Blockade, to keep out relief."

MURIEL LESTER.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

TOMORROW AND TOMORROW

So do not be anxious about tomorrow, for tomorrow will have anxieties of its own. Each day brings trouble enough for itself.

Matt. 6:34 (20th Century Translation)

* * * *

Far off I hear the crowing of the cocks;
And through the opening door that time unlocks
Feel the fresh breathing of tomorrow creep. HENRY W. LONGFELLOW.

* * * *

When duty is plain, delay is both foolish and hazardous; where it is not, delay may be both wisdom and safety.

TRYON EDWARDS.

* * * *

My country is not yesterday. My country is tomorrow.

ROMAIN ROLLAND.

* * * *

The present day has no value for me except as the eve of tomorrow, it is with the morrow that my spirit wrestles.

KLEMENS METTERNICH.

* * * *

Remember this also, and be well persuaded of its truth: the future is not in the hands of Fate, but in ours.

JULES JUSSERAND.

* * * *

Our earth is great not only because of what it has, but also of what lies within its reach. The quest after ideals is the central reason for life.

DAVID SWING.

* * * *

I love you for what you are, but I love you yet more for what you are going to be.

I love you not so much for your reality as for your ideals. I pray for your desires that they may be great, rather than our satisfaction, which may be so hazardously little . . .

The most beautiful rose is one hardly more than a bud wherein the pangs and ecstasies of desire are working for larger and finer growth.

Not always shall you be what you are now. . . You are going forward to something great. I am on the way with you and therefore I love you.

CHARLES SANDBURG.

* * * *

The ideal life is in our blood and never will it be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—Where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do.

PHILLIPS BROOKS.

* * * *

Let us walk softly, friends;
For strange paths lie before us, all untrod;
A new year spotless from the hand of God,
Is thine and mine, O friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay
And help some halting comrade on the way;
And may God guide us, friend.

LILLIAN GRAY.

* * * *

Eternal spirit of Wisdom, and of Power—In a time when the light of reason grows dim in a dawn that is afire with terror and with madness, do Thou renew our faith in Thee as the Giver and Sustainer of the Light of the world by which man alone can live.

EDWIN MACNEAL POTEAT.

FROM WEST CHINA

Chengtu, West China
(Free China)
March 22, 1943

Dear Friends:

At the time of the West China Missionary Conference in 1908, there were only two Chinese in our province who were of real leadership calibre, and were sufficiently well educated as Christians, to attend the conference and understand the purport of the discussions. S. C. Yang (Yang Sao Chuen) was one of these. Ever since that time he has been a leader in educational and church work. For twenty-five years he acted as principal of the Union Middle School; for many years he was president of the Y. M. C. A. in Chengtu; and also served as clerk of Szechwan Yearly Meeting of Friends. He was a fine and wise leader, excellent in team work and appreciative of the viewpoint of others. A week ago he passed away and the funeral service was held yesterday.

Originally he came from Wuchang, opposite Hankow. He opened the first post office in Chengtu, and later traveled widely through the cities of Szechwan, opening post offices in the larger centers. In 1911 he became head of the Department of Foreign Affairs of the newly established provincial government of Szechwan, and it was he who saved our mission compounds from being looted in December 1911 when the soldiers mutinied and sacked the city. He sent a flag bearing the single character, "UPRIGHT," to each mission compound, and this acted as a sort of password that we were not to be molested.

About a dozen years ago he visited England. His daughter, Alice, attended the All Friends Conference at Swarthmore. His youngest son, Robert, and Robert's wife, are both physicians, graduates of our Medical College and are earnest Christians, as are also other members of his large family. S. C. Yang will be greatly missed, and his passing brings vividly to mind the great progress which I have witnessed in these thirty-five years. In 1908 S. C. Yang stood out almost alone, whereas now there are scores or hundreds of well educated leaders who are carrying on the work initiated by the few.

Yearly Meeting begins March 27th at Tungchwan (now named Santai) about one hundred miles northeast of Chengtu. Travel is exceedingly difficult and expensive because of the gasoline shortage, but the Friends' Ambulance Unit is helping to solve our problem by taking a group of us, including Margaret and me, in one of the trucks which has been converted to burn charcoal. Since there is no direct automobile road, we shall have to take a roundabout route; and we hope to get through in one day.

One of the problems which is to be considered at Yearly Meeting is a proposal to establish an International Friends' Center in Chungking, the wartime capital of China. Practically all of the buildings belonging to Friends inside the city have been destroyed by bombing, so the Friends Meeting is without a home. The Meeting has also suffered because many of its members have been evacuated and are scattered in the surrounding area, some in villages miles distant. There is an opportunity to use a building and plant which another mission cannot at present staff, and Friends are trying to find suitable personnel to take over and use this plant as a rallying point for our work.

Meanwhile here in Chengtu, the number of students who attended our five associated Christian universities grows larger each year, and last term reached nearly three thousand, not counting some six hundred boys in the Senior Middle and the Junior Middle School on this campus. The main building of the Medical-Dental College, which was built about fifteen years ago, is being completed by the erection of a center section to join the two wings (ends) together. The Women's Hospital moved out of the city into the big new hospital buildings on the university campus late in February, so three of the six units of the United Hospitals' Board have already moved to their permanent location. Last August I became treasurer of the United Hospitals' Board.

ROBERT L. SIMPKIN.

Our World

The tragic death of Bishop Adna W. Leonard on May third in the midst of his visit to the chaplains overseas was a climax of sacrificial devotion to the work of the Church and its chaplains. His life was lost in a plane crash on the way to Iceland. He undertook the perilous global flight at the direct request of the Federal Council of the Churches of Christ in America and the General Commission on Army and Navy Chaplains. The sole purpose of the trip was to help the Protestant chaplains in their service to the men in our armed forces by conveying in person the grateful affection and prayerful support of the churches.

* * * *

A rapidly increasing number of local churches are working together in "effective partnership" with the Y. M. C. A.'s, through the USO, in providing a religious ministry to members of the armed forces, Rev. Marion J. Creeger reports in a statement, "Church Y. M. C. A. Co-operation in the USO," issued from the headquarters of the National Council of the Y. M. C. A. in New York. This religious ministry, Mr. Creeger emphasizes, is carried out through numerous local projects.

One of the most practical methods of co-operative activity, according to Mr. Creeger, is that of setting up a "church desk" in the USO clubs. This desk helps to make explicit the religious emphasis that is always implicit in the USO. The various ministers of the community take turns in giving their services as counselors at the desk. It is placed in a convenient position in the building. Many members of the armed forces, Mr. Creeger reports, appreciate the opportunity of conferring with a minister. The church desk symbolizes the interest of the church in keeping in touch with the men and women in the armed forces.

RELIGION ON THE RADIO

Religious programs on the radio which are of a high quality deserve our attention and support. In cooperation with the Federal Council of the Churches of Christ in America, the following programs are announced by the NBC system, beginning June 1st:

"Highlights of the Bible," by Frederick K. Stamm
(Sundays, 10:00 a.m. EWT)

"Highlights of the Bible" is designated as a brief devotional service presenting the Scriptures in terms of conduct rather than in relation to theology. Dr. Stamm speaks in terms which are understandable both to the young and the old.

"The Art of Living," by Norman Vincent Peale
(Saturdays, 6:30 p.m. EWT)

The speaker, Norman V. Peale, pastor of the Marble Collegiate Reformed Church in New York City, continues his series of programs designed to help solve some of life's personal problems. Through the years Dr. Peale has endeavored to bring messages of real and practical help to his listeners.

"Religion in the News," by Walter W. Van Kirk, Secretary of the Federal Council of Churches.
(Saturdays, 4:00 p.m. EWT)

CONFERENCE ON RURAL LIFE AT WILMINGTON COLLEGE

Wilmington College and Wilmington Friends will be hosts to an important Conference on Rural Life June 17-18. All Friends and others who are concerned about the exodus from farm and village and the general decline in rural life are invited to attend.

Paul V. Maris, of the U.S. Department of Agriculture, has been making a special study of the problem of land ownership and tenure. One of the great concerns among church leaders is the growth of tenancy and the decrease in the number of family size, owner-operated farms. Paul Maris can help in this problem.

Dr. Arthur E. Morgan, of Yellow Springs, Ohio, former chairman of the T.V.A., and former President of Antioch College, is giving his time to a study of and a revival of interest in the small community and is especially equipped as a resource person in this field.

Lynn Rohrbough, Delaware, Ohio has a national acquaintance as a leader in family and neighborhood group recreation.

Among other leaders will be Joseph Fichter, Oxford, Ohio, Master of the Ohio State Grange; Paul Kinsel, Brookville, Ohio, teacher, minister in the Church of the Brethren; Rev. W. H. Thompson, Columbus, Ohio, Rural Secretary of the Ohio Council of Churches; Daniel Shoemaker, Camden, Ohio, for over thirty years a plant specialist with the U.S. Department of Agriculture, and Mrs. Mildred Jensen Loomis, Brookville, Ohio, housewife and advocate of the productive home.

Those planning to attend should write Mrs. Ethel Wall, R.R. 3, Wilmington, Ohio.

SUNDAY SCHOOL LESSON

(Continued from page 210)

which is more clearly evident in modern translations, namely, the love of the *brotherhood.* We have to love the Christian brotherhood. We have to love the cause. We have to love the Kingdom. We have to love the brotherhood above race, above nation, and above a particular church's interpretation. Therefore, hatred generated in nationalism and divisive race prejudices defeats the Church of Christ. The only way the church catholic can be realized is through love of the brethren. What loyalties and attitudes come first to the Christian in time of war? Hate dies when love enters. Love abides when we think more of our suffering brethren than we do of perpetuating decadent institutions that reject or neglect the principles of Christ. Why, may we ask, should Christian men, women and children starve at the hands of Christians? Does it make sense?

INDWELLING LOVE OF GOD

"He who remains in love remains in God and God remains in him." (Moffatt) The Spirit of God which abides in the heart is love. This union with God in which He is indwelling love is the completion of love. It is the highest gift of God. With His Love comes all confidence. Fear and dread vanish. Love accepts life's judgments, here and hereafter, as the just work of the Lord. If we have this spirit of love then do we know that we are His, and that He is in us. This is the supreme test of the Christian.

CHARLES F. THOMAS.

MANY LIVES SAVED IN ENGLAND BY NEW DRUG

From London it was reported last week that the lives of 10,000 men and women suffering from cerebrospinal meningitis were saved during 1940-41 by use of the new drug, sulphapyridine.

Mr. Ernest Brown, minister of health, disclosing this estimate of the medical research council today said: "Probably 7,500 more lives were saved by the use of sulphapyridine in pneumonia cases."

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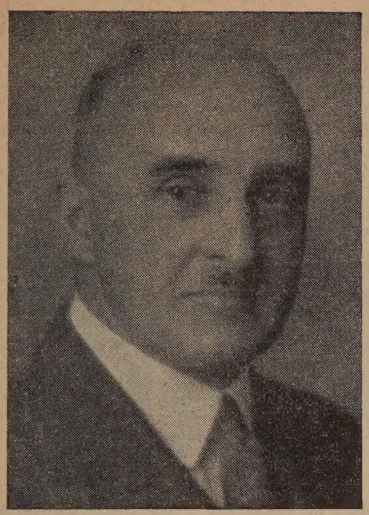

A MEMORIAL

In view of the long term of service of Edgar T. Hole in connection with Friends work in East Africa, the Board at its annual meeting in April adopted the following memorial to be placed in the permanent records of the Board:

"On March 7, at All Soul's Hospital, Madison, N. J. the earthly life of Edgar T. Hole closed.

"Born at Salem, Ohio, November 28, 1869, he entered business in early life and soon showed evidence of becoming successful.

"His business career, however, was soon terminated by a divine call to go as a pioneer missionary to Kenya Colony, East Africa. Here with Arthur Chilson and Willis Hotchkiss, he established our African Mission and continued for more than twenty years in the development of that work.

"On account of his wife's health it became necessary to leave the mission field and return to this country. In the years that followed, Edgar Hole performed much valuable service for the Mission Board and for Guilford College.

"In all things the life of Edgar T. Hole has exhibited the finest type of Christian character. Of him we may say with the poet, 'None knew him but to love him,' and we may feel that the great love which he had for his fellowmen was founded upon his love for Christ and his obedience to the Holy Spirit."

AMONG OUR CONTRIBUTORS

ALEXANDER C. PURDY — Professor of New Testament, Hartford Theological Seminary, Hartford, Connecticut.

RACHEL R. CADBURY—Chairman, Religious Education Committee, Philadelphia Yearly Meeting (Arch Street), Philadelphia, Pa.

A. WILLARD JONES—Under appointment as Principal of Friends Boys' School, Ramallah, Palestine.

A PRESENT OBLIGATION

If we wish to have a virile generation of men and women to reconstruct Europe, we shall have to save this generation of European children. If we wish to make of the high sounding phrases of the ecumenical movement something that stirs the heart of the Christian in Holland or Belgium or France to believe that now and here his American brother is concerned about him, we have the opportunity at hand. If we fail to use it, no outward ecumenical organization will have abiding significance. Not until we discover how to conserve human resources, will the reconstruction of the institution of the church or the rebuilding of bombed cathedrals restore religion to its central place in the confidence of human beings.

—CLARENCE E. PICKETT,
Executive Secretary of American Friends Service Committee.

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BIRTHS

JONES — To Wilfred V. and Fern Drummond Jones, on January 19, 1943, a son, Wilfred Wallace, at Glencoe, Illinois.

KNIGHT—To Talmage and Myrtle Knight, of near Greensbor, North Carolina, a daughter, Dana Ellen, April 12, 1943.

MARRIAGES

EIMERS-BURNIP — Helen Burnip to Robert Eimers, January 17, 1943, at Honolulu, T. H.

WILDES-PERRY — At the home of the bride's mother, Stella B. Duvoll, Dartmouth, Massachusetts, on April 17, 1943; Hilda M. Perry to Merrick K. Wildes of Little Compton, R. I.; Everett W. Chapman officiating.

DEATHS

COATE—Hiram Alvin Coate on March 29, 1943 at the age of eighty years. He was a member of Springfield Friends Meeting near Wilmington, Ohio, and was keenly interested in all the work and service of the meeting, having served in many capacities over a long period of years. For years he had served as elder of the Meeting on Ministry and Oversight and sat at the head of the meeting. He leaves his widow and five children, Donald, Wilmington, Ohio; Lester, Columbus, Ohio; Kenneth, Park Ridge, Illinois; Mary Forance, Sharonville, Ohio; and Louisa Titus, Fort Bragg, California; and nine grandchildren. Funeral was held at his meeting house, conducted by his pastor, Clyde W. Williams, assisted by A. Ward Applegate. Burial was in Springfield Cemetery.

HADLEY—Wilson H. Hadley, aged 88 years, May 7, 1943, at his home in Bloomingdale, Indiana, after three days of illness. He was a life long Friend. Surviving are three daughters, Maude Cure, Monna H. Hartley, and Mamye Hadley, all of Bloomingdale, a grandson, Charles Cure, at Camp Livingston, Louisiana, and a granddaughter, Elsie Gettman of Lincoln, Nebraska. Funeral services were held at the meeting house in Bloomingdale on the afternon of May 9th, with the pastor, Lee Partington, conducting the exercises.

HARTLEY—Emma Wollam Hartley on March 11, 1943 at Fountain City, Indiana. She was born in 1859 near St. Marys, Ohio, and later with her husband, Hiram S. Woolam, was active in the development of Van Wert Quarterly Meeting. After her husband's death, she was later married to George N. Hartley, of Fountain City. She leaves three sisters, one daughter, Mrs. Omar Young of Fountain City, and two sons, Edgar and Roy Wollam, both of whom are ministers.

SAMPSON—Sallie Bett Sampson, the wife of J. D. L. Sampson and daughter-in-law of David Sampson, March 24, 1943. She united with Friends Meeting in Winston-Salem, N. C., and became a very active worker with the young people, where her influence was most felt. She was also an elder in the meeting. She is survived by one daughter and four sons, in addition to her husband. Funeral service was conducted in Friends meeting house by Howard B. Yow, the pastor.

SEABURY—Mary B. Seabury, of New Bedford, Massachusetts, on February 9, 1943, aged eighty-three. She was the daughter of Humphrey and Suzannah Seabury. Her father was a famous whaling captain, and director of many enterprizes. Along with her sister, Helen Seabury, she kept the home that was always hospitable to Friends. She was a peace-maker, promoting peace education, and she was a lover and teacher of children in the First Day School of her home meeting.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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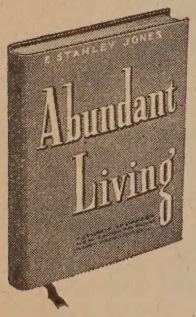

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Changes in boys enrollment are more likely than in the case of girls, but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

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